The Bombay Guardian.

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WEEKLY REVIEW.

—We have received this week the very sad intelligence of the death of the Bishop of Calcutta, the much esteemed Dr. Cotton. He was drowned in stepping from one of the river steamers at Kooshtea in Northern Bengal. He had been absent several months from Calcutta on his second Visitation Tour, in Assam, and it was expected that he would reach the capital about the 6th or 8th instant. The telegram is dated Sunday last, and the unfortunate accident probably occurred on Saturday the 6th. An account of this Visitation Tour has appeared in the *Southern Cross*, and the following record of a day's work at Debroghur, Assam, will afford a good idea of the work to which the last days of the Bishop were devoted:

"On Sunday, August 26th, the very pretty Church of Debroghur was consecrated as St. Paul's in the presence of the unusually large congregation of sixty persons. Colonel Rattray read the memorial requesting the consecration, Mr. Michell the morning prayers, Mr. Vallings the lessons, epistles and sentence of consecration; the Bishop preached, and afterwards, assisted by Mr. Michell, administered the Holy Communion. The offertory, amounting to Rs 160, was given to the Hill Schools. At midday another most interesting service was held. Several of the coolies who have come up from Bengal to work in the Assam tea gardens are Christians from Chota Nagpore, and two Catechists were sent up with them to watch over their Christian faith and practice. These Catechists have carried on evangelistic work among other coolies belonging to the Kol tribe, and nine of these, besides the wife and infant child of one of them, were baptized by the Bishop in the newly consecrated Church. They had been previously examined by Mr. Vallings, who considered them quite sufficiently instructed in the rudiments of the Christian faith to be made members of Christ's Church by Baptism. The service was in Hindi, or rather in Hindustani, cast as nearly in the Hindi form as could be effected by the Bishop and Mr. Vallings, guided by Colonel Rattray's superior knowledge of the vernaculars, and by some conversation with the Catechists as to the theological terms commonly used in the Chota Nagpore congregation. Mr. Michell who only reached Debrogurh in May, is not yet sufficiently acquainted with Hindustani to undertake the service, but doubtless will consider the superintendence of this unpretending little mission one of the most important parts of his work, thereby, among other advantages strengthening the connexion between the Lutherans of Chota Nagpore and the Anglican Church."

The Bishop of Calcutta visited Bombay in December 1863. He produced a very favorable impression on all that then met him; and a lecture on 'Progress in Bengal' delivered by him in the Hall of the Money School was heard by a large audience including the leading members of Native Society. This lecture did justice to the actual progress made by Young Bengal, but faithfully exhibited the deficiencies which, even by the confession of those who had taken a conspicuous part in the reform, marked the movement. He referred particularly to the great and painful blank in the matter of religious and spiritual culture.

It is about eight years since Bishop Cotton arrived in India. The climate seems not to have diminished his English energy and love of work, and his position does not appear to have weakened his sympathies with the Church at large. He took great interest in the movement in honor of Dr. Duff, and gave public expression to his feelings of respect and friendship for this representative of another branch of the Church of Christ.

A sudden and accidental death is not what his friends would have wished for him. But the servant of the Lord, whose life is hid with Christ, has no occasion to shrink back from such a death. Enough that his Lord has appointed it. One is reminded of the death of Bishop Heber, who was also drowned, but under different circumstances. He was found dead in a bathing tank in the house of a friend, at Trichinopoly, on a tour in the South of India. We need to pray not so much that we may be delivered from sudden death as that we may be prepared for it.

Archdeacon Pratt arrived in Bombay lately from England, and after going up-country far enough to report himself in his presidency returned and left Bombay on the 3rd for Beypore and Madras, and thence to Calcutta. He will arrive at the metropolis about a week after the death of the Bishop, whom he will succeed *pro tempore* if not permanently.

—We are happy to record the return of the Rev. L. Bissell, of the American Mission, after an absence of two years and ten months in America. The Rev. Mr. Fairbank has gone to the Pulney Hills in the Madras Presidency, for a twelve months' residence. The Rev. Mr. Weatherhead, local Secretary of the Church Missionary Society, has gone to Bengal and Northern India, to visit the missions there planted.

—With Monday next there is to be an increase in the G. I. P. Railway fares of 20 per cent. for 1st Class, 12½ for 2nd, and 33⅓ for 3rd; and there is to be a fourth Class again. We doubt if the Railway receipts from passengers will be much increased by this enhancement. Many will travel in the lower Class Carriages, who would otherwise have preferred the higher. There is at last to be a night train, so that our Mails will no longer lose a day between this and Poona.

—A Khandeish correspondent of the *Times of India* says:—

"The area under cotton cultivation in Khandeish is much larger this year than what it was last, and this seems to be the case all over India. This is no doubt entirely owing to the exhorbitant prices obtained by the cultivators in the beginning of last season."

This is a very ominous statement, and tends to strengthen the fears entertained of a general deficiency of grain all over India, in the coming season. India is not the country that can afford to diminish her area of cultivated cereals. From Orissa we hear that there is likely to be an admirable crop in the fields that have been sown; but that, unhappily, through the very pressure of the famine only three-fourths of the fields have been cultivated.

—We have placed in our correspondence columns a letter received from a friend at home, on the subject of the increase in book-postage rates. This subject has not received the attention it deserves. The Government of India should be petitioned to reconsider the matter.

—By a treaty of alliance just concluded between the Queens of England and Madagascar, the latter accords full religious liberty to all her own subjects, and to British subjects the right to teach Christianity and erect Christian churches. A British resident is to be received at her capital. This is matter of much thankfulness, in connection with the remarkable readiness shown of late by the people of Madagascar, to hear and embrace the Gospel.

—We hear that Lieut. G. A. Jacob has honorably sustained the examination for high proficiency in Sanscrit. We believe he is the first in this Presidency who has done so.

—The insurrection in Candia continues to make head. It has now lasted some six weeks, and every day makes it less probable that the Porte will succeed in putting it down. Turkey was said by Lamartine, thirty years ago, to be dying out for want of Turks. The Greeks of Epirus have taken up arms, and there are movements in other parts of the empire. The Western powers put down by main force, the attempt of the Albanians in 1854 to free themselves from the Moslem yoke. Will they again come to the help of the 'sick man'?

We regret that by an error of the press, Mr. Rehatsek's name was converted into Kehatsek, in our last issue.

We have received notice of a new weekly to be called the *Friday Review*, to be published at Calcutta, and to be edited by the Rev. Lal Behari Day.

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SATURDAY, OCTOBER 13, 1866.

THE HEATHEN OF SOUTH LONDON.

The home secular papers are very fond of writing about the unprofitableness of sermons. We are not aware that the business of editing a daily or weekly paper specially fits a man to decide what should be the matter and the method of pulpit discourses. Ministers might have something to say regarding the conduct of the press. The very institution of the pulpit implies that men generally have need of instruction with regard to the most important matters; and it is easy for the untaught to make mistakes in criticizing the teachers.

We may believe, however, that these sermon-haters represent a considerable body of

sermon-hearers in the land. They hear, but hear reluctantly, unappreciatingly; they are bored not profited; the truth uttered rebounds from their unsympathizing minds, and they bring away with them, no increased energy for the struggle with evil. This state of mind was defined by the old writers, by the expression Gospel-hardened. The prophets, our Lord, the apostles all spoke of such a state of mind. When men hear the truth of God without yielding to it, they become less and less susceptible to its influence; they quarrel with it and with its expounder; vent their displeasures in criticisms; in some instances go off into scepticism.

But is there no fault in the preachers? We are far from saying this. We believe that there is a great lack among them of the true Gospel spirit by which a man is identified with the Gospel, and sinks himself in the great solicitude to save men. They attach themselves for life to a church and its salary, preaching to a congregation largely composed of these Gospel-hardened gentlemen and ladies, while at no great distance from them are great masses of men as much unacquainted with the Gospel as the heathen are, and in a moral and social condition as deplorable as that of any class in the world. We would have the 30,000 ministers of England bestow their ministry more impartially than they do. Their fine sermons which fail to please their critical hearers, let them shelve till a serener day has dawned upon the world; and let them learn the language of the degraded classes, and translate the gospel into the speech of costermongers, potterymen, thieves and outcasts. Not all of them; many are humbly and faithfully pursuing a most important ministry, winning souls and building them up for Christ. Nor are we unmindful of the fact that in the last thirty years far more attention has been bestowed upon the degraded classes in the large cities, by clergymen and others, than was formerly the case. But it strikes us that the many indications that those who hear the Gospel in Christian lands, are surfeited with it, should lead to a reconsideration of the question of duty. It may be that when the degraded and depraved begin to hear the word, the higher classes may be in some good sense stirred up to jealousy.

We have been led to write thus by a remarkable work which we have been reading, entitled, "The Power of Truth: or, Results of Theatre Preaching and Extraordinary Tea Meetings in the South of London; by Wm. Carter." This William Carter is a fruit of the late Revival in London; one of the Richard Weaver sort, a hopeless character hopefully converted, and baptized with an evangelistic spirit; only he has been led to concentrate his labors more than Weaver has done. It is astonishing what this man has been enabled to do. He has now for years been preaching every Sunday night in theatres, and with great success. But the principal scene of his labors and successes has been Victoria Hall, placed at his disposal through the liberality of a few Christian gentlemen. Here he gathers in the neglected classes, including the vilest and most abandoned. Of course these are not attracted by the Gospel; men must come in contact with the Gospel before they can be attracted by it; tea is provided them and they come for this, and afterwards hear the preaching. One night the Costermongers are brought together; another, the Chimney-sweeps; then the Cab-drivers, then the Wood-choppers; then there are tea-meetings for the rogues, thieves and vagabonds; afterwards, the Potterymen, the Curriers, Postmen, &c., &c. "We think we cannot do better than extract some brief notices of these meetings.

"This was the second tea meeting for rogues, thieves, and vagabonds, and although only a few hours' notice was given, the Hall was literally besieged. The converted thieves and returned convicts and costermongers made it well known among their former companions, and at the time appointed the Hall was full, so the iron gates were obliged to be closed, and yet hundreds of thieves were outside waiting to get in. This was a memorable meeting. The spectacle presented by these five hundred thieves was truly terrific. What with their vicious countenances, horrible grimaces, and boisterous clamour, it was enough to unnerve any one. After they had eaten, or rather bolted, all that we had to give them, I encouraged the converted thieves to speak to them in thier own slang, They did so, and it had the desired effect; a measure of quiet was obtained, and a great triumph achieved. The returned convict said—"I see "many of you coves here to-night who was in penal "servitude with me." He then testified of God's mercy to him in a simple and blessed manner. The Lord gave me special help, but the effort cost me much. I was scarcely able to preach for some time but the results are most cheering. I feel it is the Lord's will and pleasure that I should get these thieves together often. I have decided, in simple dependence on the Lord, to engage a Missionary for the thieves, and to establish a temporary home for them, for they are such a numerous class. I feel assured that, by God's help, I could do more good in this way, in the prevention of crime and the reclamation and salvation of thieves, than the whole body of police. Who among God's children will help to do this?

"On Monday the wood-cutters swarmed to the Victoria Hall; soon after the time appointed the place was crowded. I had expected that these wood-choppers would have been tolerably quiet and orderly, but in this I was deceived. The excitement produced by their boisterous clamour was only excelled by the costermongers at their first meeting. Many of them came only for "a lark," and these were up to all manner of tricks; while others, women especially, were busily engaged in stowing away the viands. Some of the women's dresses swelled greatly, for they were seen filling them out with cake until their dresses were ready to burst. One woman's pockets were emptied of cups and saucers and we took from her enough provisions to supply a dozen people. There was a good many quiet and orderly people among the mass, who, I fear, went short of provisions owing to the covetousness of the others. Ultimately we were obliged to commence the meeting amid all the tumult, and the Lord graciously quieted them. One converted wood-chopper addressed them. After this I preached the Gospel and they listened most attentively; the Word was with power. Many were broken up and I trust really brought to Christ. Several of these dear fellows have sought personal intercourse with me, and many of them have come to hear me preach on Sunday nights and have listened attentively to the tale of the cross. Most blessed results have been manifested from this tea meeting.

"Upwards of four hundred of the Lambeth potterymen came together, to take tea in the Victoria Hall. I feel a deep interest in this class of men. They are intelligent beyond many other classes I have got together, but very irreligious and sceptical as a whole. The felt power of evil while I was speaking was fearful, beyond all I have experienced before. It seemed as though some were ready to gnash upon me with their teeth, but the Lord triumphed gloriously. Infidelity and scepticism gave way before the power of the truth. Many were really cut to the heart and some were converted on the spot—the results of this meeting, eternity alone will unfold. As the power and presence of God increased the felt power of evil receded, until at last it was banished from the place, and most truly we felt that the Hall was filled with the glory of God. Never were the unutterable sufferings of Christ and his coming glory more vivid and real to my own soul, and it was evident that the Holy Ghost was making it real to the listening hundreds. Every eye was fixed, every ear opened, and every heart seemed touched. I do most solemly believe that none left the Hall infidels, however many entered it as such. I do not mean to say all were converted, but I do believe that all were more or less convicted, and the moral results so far prove the fact. It has been certified to me from various quarters, that blasphemy, oaths and curses in the large firms have not been heard since. Moreover those who are converted, and have openly confessed Christ, declare that not one moves his tongue against them. To God be all the glory.

"On next day, by special effort, we got together the Hall full of dustmen and scavengers. These are a very ignorant degraded and neglected class of men. They behaved themselves very well and listened attentively to the testimony of many of the young converts, whose aid I was able to call in on this occasion, for there was the absence of the power of evil that was felt the previous evening. The Lord gave the power to testify of Jesus. Light dawned into many minds, and I have no doubt but that a good work was begun in many hearts. The Lord has given us some fruit already from among these heathens.

This will do for a specimen. From among the converted, many gather round Carter as helpers, and like himself go on from strength to strength. There is a great deal in the whole movement that jars terribly against the feeling of religious decorum. But decorum is simply an idol when it hinders men from approaching the outcasts of society and addressing them in language that they can understand. We believe that there is joy in the presence of the angels of God, over this work in South London, though there is doubtless a great deal of imperfection in the instruments.

The untiring zeal of Carter has moved him to provide a Night Refuge for Outcasts, a most valuable institution; a temporary Home for penitent thieves; a Soup Kitchen for the Destitute Poor. His reformatory measures all still in process of development; and if his life be spared, we may hope that his labors will prove a great blessing to the classes to whom his energies are chiefly devoted.

"LES APOTRES,"

PAR ERNEST RENAN.

(Fourth Notice.)

Passing from the historic criticism we turn to the philosophical criticism of our author, for our guide to which we shall take the two following.

"Les douze premiers Chapitres des *Actes* sont un tissu de miracles. Or, une regle absolue de la critique, c'est de ne pas donner place dans les recits historiques a des circonstances miraculeuses. Cela n'ést pas la conséquence d'un systeme metaphysique; c'est tout simplement un fait d'observation. On n'a jamais constaté de fait de ce genre."

We give the French that there may be no doubt of the author's statement, and add the free translation.

"The twelve first Chapters of Acts are a tissue of miracles. But an absolute rule of criticism is that no place is to be given in historic narratives to miraculous events. This is not the consequence of a metaphysical system. It is simply a fact of observation. Facts of this kind have never yet been verified."

This highly philosophical objection to Luke's veracity in his first twelve Chapters of Acts, we now proceed to consider.

There is a certain indistinctness regarding Renan's ideas of miracles. Sometimes he leads to the verge of disbelief in all miraculous occurrences on the ground of their absolute impossibility, and at others he seems simply to require us to believe that no miracle has taken place as yet, because none has been proved to have taken place.

At one time a miracle is a "supernatural fact," ("un fait surnaturel,") at another it is the intervention of God in a special manner by a supernatural force, at another

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it is the intervention of a supernatural force in such a way as to satisfy a company of savans of its real efficient power.

At one time he says he will be satisfied with historic proof—"it is simply a fact of observation." At another he must have a specimen produced, and quotes the reply which Buffon would have made to any one who might have asked him to give a place in his National History to the Syrens or Centaurs, "Show me a specimen of these beings and I will put them in." At another he demands scientific proof.

What are we to make of all this? It is hard to reason with one who does not define his terms. This, however, we think is plain. Renan denies the power and right of God to interfere in the management of his own creation, unless in so doing God submits to the imputation of having created an imperfect universe.

He uses the illustration of a watch-maker who had made a watch and who needed ever and again to touch its wheels with his hand to keep it going. These touches are what we call miracles.

He admits a supernatural power but denies that the supernatural can ever act in a way above and beyond the comprehension of man. God must submit his work to the savans. He must exhibit his power once, twice, thrice, till they are satisfied, or there is no miracle. His supernatural is subnatural: God can but do what man thinks it would be right for him to do.

We cannot believe in a God of limited power, nor in a God whose whole method of working can be comprehended and codified by man. What are those powers which we call Laws of Nature but our thoughts about the powers of nature? Are we infallible? Can the creature take on him to say to his Creator, I know thee and how thou shouldest work and how and when thou shouldest speak and reveal themself. Thou art bound by my thoughts. All beyond that is impossibility. Truly here the extremes meet; positivism creates its God; and its God is an ideal God. Individual positivists on these principles make each their own God and limit his sphere of action; so that we are reduced to this position, there is not one God working out his inevitable will, but as many Gods as there are savans; for who is to decide? The line which divides the natural from the supernatural may vary as each man thinks. Individual fancy mounts the throne of the universe.

Against this, and leaving inspiration just now out of view, (for to speak of inspiration to any of the Renan school is to speak of that which will only produce their laughter,) we simply adduce the Christian Theist's creed which maintains that their God can work when and how he pleases, that there are certain of his works which have reference to material things and are cognizable and reducable to law by human beings, while certain other works having reference to spiritual things while cognizable in some of their manifestations, in which they traverse those works of which we previously spoke, yet are beyond man's ken for the most part and *seem* contrary to fixed laws.

Both classes of works are natural to God, i. e., they are according to his nature. One class is called supernatural by man, being above what he has called natural, these are what we call miracles, and they may be no more extraordinary in God's vast universe than the sunrise is to us. They are extraordinary to us, that is all. Is there anything unphilosophical in this? Does this attribute any imperfection to God? Is this a niggardly idea of God (l' idee mesquine.)? It is assuredly not so niggardly an idea as that which limits God's work to what man thinks he should do.

But to turn to the evidence for miracles. No miracle, says he, has ever been proved to have taken place. What then of those events called miracles by Christians? They simply owe their origin to human gullability. It is man's faith in such things that has brought them into being. (Il n'y a de miracle que quand on y croit; ce qui fait le surnaturel, c'est la foi.)

We come to enquire then what evidence will satisfy Renan that a miracle has been performed. On one of his views *none* will, for he also denies the possibility of the special intervention of a supernatural power.

But in other places he says that observation will afford proof, and insists on having experiment made. Like Buffon in his illustration he says, "Show me a specimen of these beings, and I will admit them."

Now it has been very admirably shown that such proof as that demanded by Renan is no proof of a miracle at all and cannot be. If we could show Renan a miracle, that is, show him again a past miracle, his own divination of miracle as a special intervention of supernatural power would cease to hold. That is not special which can be repeated.

Renan has confused, just as Hume did before him, and Campbell in failing to answer Hume, two kinds of evidence.

Two kinds of evidence are needful to prove a miracle. First, we must have the evidence of credible witnesses that such a fact occurred, and secondly we must have the evidence of science that the event testified to is not capable of being accounted for by the ordinary laws of nature. Science has to decide of the nature of the fact, not of its having taken place. J.

NOTES FROM AN INTERLEAVED BIBLE.—

Luke XI. 34-36. The eye is a small feature but on it the whole body depends for the means of performing its functions, though the world is full of light. In like manner the light of truth is abundant, but there must be the single eye of faith, otherwise we shall be in the dark, not able to perform any acceptable religious functions. And we are to seek the perfection of faith, that as light is abundantly present so it may be abundantly appropriated, and no part dark. The language here is peculiar and indicates that the physical eye should itself be the eye of faith. See God, see Christ in all. Thus filled with light, we shall be perfected as lights, and may be put upon the most conspicuous candlesticks, if need be.

35. "Be not darkness." The truth heard, and left lying unused within, will leave us unenlightened and insusceptible of light. Take heed that the lamp given thee go not out. Neither reject the light through blindness, nor shut it up through selfishness.

39. Elliptical. 'Outside of the cup and platter' (and your outer man); the inside of the former to be cleansed 41; of the latter, 42 &c.

40. If you are to honor him by cleansing the external man, why not by cleansing the internal?

41. The table spread by benevolence is pure in the sight of God.

42. Judgment and the love of God not to be disjoined. Judgment means the fulfilment of our duties to our fellow men. A good many talk about this, in these days, and make light of the love of God; and they imagine that they have placed a gulf betwixt them and the Pharisees. There is a distinction; but both are fighting on the same side.

43. 'Woe unto you.' Was ever woe more manifestly fulfilled? The Gospel has given an extraordinary infamy to these men. They are pilloried for ever in Christ's words. They loved places of honor and their dishonor is trumpeted throughout the world as by the trump of an archangel.

44. To be better than we seem is safest. Graves covered with grass, level with the rest of the ground, no external indication of what they are. The despised publicans were as graves that appear, and this was the chief difference between them and the Pharisees.

45. 'Thou reproachest us also.' For we associate with them, advise them, expound the law for them and are identified with them.

46. 'Ye lade.' This is done by all preachers who do not exhibit Christ. The minister must at least bear the burden he imposes. The need of others will then be revealed to him.

47. 'Your fathers.' Men like you. The proof was soon to appear that they were the children of the prophet-murderers. One of the sanhedrim was then building a sepulchre for the Lord of prophets. Spiritually, they kept the prophets entombed, did not let them speak to the people, imposed their own false interpretations, hiding the truth concerning Messiah. So there are many in these days who make their boast in the apostles and other ancient saints, keeping days in honor of them, naming churches after them, but showing little regard to the principles by which the apostles and prophets were actuated.

48. Ye build—ye call to remembrance the deeds of your fathers. Ye who reject me, the Wisdom of God, build &c.

49. 'They shall slay' and so consent unto the deeds of their fathers.

50. 'This generation.' Looking back to 'your fathers,' 47.

51. 'May be required' justly. For they had an opportunity of getting rid of all their hereditary national guilt by faith in the Messiah; after his death, by faith in his blood. So with Rome at the present day. Gospel preached throughout Italy.

52. The key of knowledge is found in Christ's word 'come unto me, learn of me.'

MEDITATION.

"*Let every one of us please his neighbour for his good to edification.*" Romans XV. 2.

HAVING left behind us the argumentative portions of the Epistle to the Romans, we are free to take up for special observation any text that may seem to call for it.

The great law of self-gratification, so mightily influential in our perverse natures, is here met by another law, to the observance of which the Christian is constrained by his experience of Christ's love. He that loveth another hath fulfilled the law. The Gospel aims to bring us under the power of this perfect law of liberty; for the law of love is the law of liberty, inasmuch as it requires us to do only what we wish to do. Through the knowledge of Christ crucified, we are changed from our former selfishness, so that we gladly please our neighbour, not ourself.

Who is our neighbour? The parable of the good Samaritan teaches us. Neighbourhood gives us the opportunity of becoming acquainted with the needs of our fellow-men, and

gives us the means of coming to their help. We are to consider ourselves neighbours of all the needy whom we can reach with our help. The whole world is fast being made neighbourly, in one sense, by the rapid means of communication, the ramifications of commerce, the enterprise of travellers, the researches of science, the zeal of missionaries. The condition and necessities of all nations and tribes, even of those in mid Africa, are fast becoming known to every body; and means of extending a helping hand to antipodal sufferers are not wanting. The superfluous fruits, the surplus manufactures of one country are made available for every other; and myriads of ships and steamers are coursing all seas that they may convey the riches of the earth to the more impoverished regions. But in all this we find it hard to discern the operation of the apostolic law of pleasing our neighbour for his good to edification. In fact, it is scouted, as a principle of action. The law of our civilization is, Please thyself by all means; others, if convenient. Seek thine own gain; as far as may be, in a way not prejudicial to others.

But the Gospel makes war upon this self-regarding propensity. The cross is made known to us for the very purpose of bringing about its crucifixion. It is an enemy; under a false name it has ravaged and desolated the field of our prospects; we must have done with it, and turn to God's theory of human life.

In all sin there is darkness. It deceives not only others but the heart which it inhabits. Many fancy that they are pleasing their neighbour according to the apostolic rule, when they are only in a more indirect and subtle way seeking their own pleasure. They know that they will be able to move along much more serenely and comfortably if they succeed in making others friendly towards them. They have well studied the law of action and reaction. They smile upon you and speak you fairly, and will even show kindness in acts involving pain or sacrifice, because they calculate that your favorable disposition will carry them more smoothly along the grooves of society. In these cases society is a sort of idol, and offerings are made in faith, with a view to personal advantage in some inobvious round-about way. A good fellow! a worthy man! an amiable person! These exclamations show that the homage has been accepted and that the answers may be looked for in good time. This prinple is so deeply grounded in many, that there is no conscious act of calculation in the matter.

Now it may be that a person influenced by the Apostolic rule, will seem to conduct himself just like the one we have spoken of. But there is a world-wide difference, a heaven-earth difference. The latter is not, consciously or unconsciously, regarding his own interest; acting for the sake of reaction; doing what he does for the sake of the rebound. He is not buying comfort and help; not laying up treasure in prospective tarrying-places. How then?

Well, he is just ruled by the law of love. He is delivered from the law of selfishness, not suicidally, not by shipwreck of his own real interests, but by faith in a God who so loved him as to give his Son to die for him, and who may be trusted with the care of all that pertains to him; by the faith that contents itself with all God's allotments; that forgoes cheerfully because it hears a heavenly Father say, Forego. The love of God is shed abroad in the heart, and satisfies the heart; and all the energy of our voluntary, emotional and intellectual nature is left free to seek the good of our fellow-men, whose happiness God desires, and in serving whom we are serving Him.

We are to seek the pleasure of others rather than our own; after the example of Him who pleased not himself though he was the well-beloved Son of God. After his example; he ministered unto others, by pleasing them for their good to edification; not merely seeking to give them a passing pleasure, but to draw them into the way that leads to the place where there are pleasures for evermore. Whatever we sacrifice we may not sacrifice truth in pleasing our neighbour; we shall do much more harm than good, if, for instance, to conciliate him we keep back God's message. And we may not sacrifice the interests of others in seeking the pleasures of one; we may not give to a man when the gift is likely to make him more burdensome to society; we may not let go the thief to the jeopardy of the property of our neighbours. We are not to please men by intensifying their selfishness or increasing their dependence. It is well for us that we have such an example as the Lord Jesus Christ; and it is well for us that it has pleased him to raise up an example in the person of Paul a redeemed sinner, to show us how such a one as we are naturally, is led by grace to comport himself with his fellow-men.

If we make mistakes, and instead of doing good by our preference of the interests of others, appear to have done harm what then? Shall we give up in disgust? This was not Christ's way. The Apostle had something else in his mind when he said I beseech you by the mercies of God, that ye present your bodies a living sacrifice. Whatever comes of it, we must commence, continue and carry to the end, a life of self-renunciation. We shall please God; and some where, some time, God shall take care that good comes of it. But whether or no, this is our vocation, our life; this is that eternal life that we get in coming to Jesus; this is heaven; for heaven is love.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I lately read an article in the *Guardian* showing the injurious effects of the increase in book postage of one hundred per cent. The measure is very prejudicial to all societies engaged in providing Christian literature in India. In many cases the only possible mode of sending supplies to outstations is by book post. Though they may be carried most of the way by rail, unless forwarded by book post the parcels will lie at the stations. Though a taste for reading is being diffused, from the comparative poverty of the people the prices of books must be very low to place them within their reach. Societies have been organised to provide vernacular literature at such rates as will meet the wants of the case. In many instances the books are sold at a loss which is met by the benevolent supporters of the Institutions. The liberal rates for book post determined by that great statesman, Lord Dalhousie, afforded great facilities during the last twelve years for the circulation of literature. The measure was devised and carried out when the railway system had just been commenced. It seems quite uncalled for to double the rates for book post when the great railway trunk lines are approaching completion. If it be alleged that this was necessitated by the advance in the weight from 6 to 10 tolas for newspapers, it may be replied that this probably did not affect the regular issues of more than one newspaper in India. The benefit to one or two thousand Englishmen of receiving a newspaper on somewhat thicker paper than before is miserable compensation for the effect upon the people. It is strange also that while this year the educational grant should be increased from £660,549 to £763,230, at the very same time steps should be taken to affect considerably the supply of wholesome literature, without which the ability to read is of little value.

Yours truly,

V. E.

THE BANK OF BOMBAY.

A special meeting of the Shareholders of the Bank of Bombay was held yesterday to receive the Report of the Committee appointed to review the Directors' valuation of the Banks assets, and to discuss what further steps should be taken with reference to the present position of the Bank. J. L. Lushington, Esq., occupied the chair. The Report of the Committee, showing an estimated additional loss of Rs. 34,00,000 having already appeared in the daily papers, the Chairman did not consider it necessary to read it. He said that the directors contemplated the reduction of the capital to half its present amount, and any portion of the assets recovered beyond that amount, would be formed into a special reserve fund from which periodical divisions would be made to the Shareholders. With reference to the suggestion that the Bank should be wound up, he thought it would be imprudent on the part of the Directors to abandon any of the advantage they already possess, and concluded by proposing:—

"That in the opinion of this meeting the Capital Stock of the Bank should be reduced 50 per cent. by the issue of one share of Rs. 500 in lieu of every existing share of Rs. 1,000, and that therefore a meeting of the shareholders of the Bank be held on Tuesday, the 15th day of January next, for the purpose of passing resolutions to this effect, and authorizing the Directors to make application to Government for such legislative enactment as may be necessary."

The proposition having been seconded by Mr. G. M. Stewart was put to the meeting, and carried unanimously:—

In the course of his remarks in seconding the above resolution, Mr. Stewart (who wished to be looked upon as Shareholder rather than as a newly elected Director) pointed out that the losses of the Bank originated in transactions extending as far back as 1864, and that the cause was to be looked for in the outbreak of the American war. The large profit then obtained produced wealth far beyond the requirement of legitimate trade, and resulted in the starting of almost endless Joint Stock schemes, and resulted also in the unfortunate doubling of the Capital of the Bombay Bank, when credit was inflated to a dangerous extent. Upon the termination of the struggle in America, a reaction set in, and capitalists found their wealth locked up in property, which was rapidly falling in value, in support of which he called attention to the difference between the share list of 1865 and now. He thought that since the panic the Bank had been too lenient, and that too much weight had been attached to the opinion of speculative advisers. He assured the shareholders that the efficiency of the management of the Bank was receiving the earnest attention of the Directors, and stated that a very exaggerated impression existed regarding the worthless shares held by the Bank. He thought the reduction of the capital was the best course that could be adopted to restore the Bank to a sound position, one strong argument in favor of which was that a very large number of the Shareholders were dependent on the dividends for their income, and he considered that this cause would yet restore the Bank to the position it should occupy.

After a vote of thanks to the Chairman, the Meeting closed.

Epitome of News.

SATURDAY,—October 6, 1866.

—We have received a lithographed letter complaining of the Municipal Act, signed 'The Sufferers.' After pointing out that the taxes amount to Rs. 19 per 100 of rent, they say :—"First comes the Inspector (riding) enquiring after privies, &c., the second a Bungy enquiring (a dozen times) if you require his services, the third a Puttawalla with his men asking to be allowed to clean the compound although he may see that it is cleansed, the fourth the Inspector of the Vehar-water, the fifth a Parsee and a Police Peon serving notices of House Assessment, the sixth a Parsee and a Police Peon with a Bill for the Vehar-water, the seventh a Parsee and a Police Peon with a Bill for Police fees and Lighting, the eighth a Purbhu and Police Peon with a Bill for the House Assessment, the ninth a very old Parsee and 2 men with a tape for measurling the length, breadth and the *(depth)* height of a House! and the tenth two Purbhus and a Police Peon for taking down the names of the owners of Houses which possess Tank Privies, the eleventh a Purbhu and a Peon with a bill signed for 1864 for Vehar-water (now, after two years !) all these intrude on them most unceremoniously, and goodness knows what persons may come hereafter. Why such a number of men for one district ? and what may be the number together with all the districts of Bombay ? why are so many bills made for ? and a score of men for making collections &c. ? Do not the Justices of Peace look at these things ? The answer of the zealous Commissioner most undoubtedly is and always was that he 'must require a large establishment.' Would it not be a very wise plan and an expedient one, to draw out one Bill for the House, Police, Lighting and water rates and to recover it quarterly."

"It is a real fact that a piece of Ground, about 15,000 yards, with a building at Malabar Hill sold by one of the Petits to Mr. S. in time of the share mania for Rs. 3,50,000 the same having now been put to a public sale could not fetch at least 50,000 Rs. and it was bought in. Another fact : a piece of Batty field at Dadur Station, the owner of which was offered by buyers Rs. 35,000 cannot now be disposed even for 2,000 Rs. A House at Kalbadavie which was bought for Rs. 48,000 cannot now realize even 5,000 Rs. and does the Municipal Commissioner in the face of all these facts, intend by his notice of the 22nd instant 'Assessment for the year 1867,' to increase more the value of the House as well as the assessment rate."

—The Bombay Government has ruled that the lower grades of the uncovenanted service (under Rs. 50 per mensem) shall be accessible only to matriculated students and certificated students. If we may believe *Our Paper* the real character of this resolution is something diabolical. It 'consigns to ruin nine-tenths of the Christian families in India.' It 'places the neck of the Christian under the heel of the heathen.' 'It is the death-knell of the followers of Christ in India.' 'The arch-enemy of the Christians is the Governor of Bombay.'"

—*Times of India* :—"A telegram was received in Bombay yesterday from Kamptee, stating that on Thursday evening the Sudder Bazar was plundered by sepoys. Three alarm guns were fired, and the troops at the station turned out to quell the disturbance. The cause of the riot is said to be the dearness of food."

—*Englishman* :—"Reports from all parts of the lower provinces make mention of the growing crop as being one of the finest that there has been for many years. The weather is singularly favourable for the winter crop."

MONDAY,—October 8.

—The committee appointed to consider Mr. Aitken's alternative propositions for an outlet for the main drain at Colaba, have decided upon that near the Light House. This will cost *a million sterling*, says the *Builder*.

—On and after the 15th instant a cooly train will be run on the G. I. P. line for the accomodation of the poorest class of natives, such as coolies, mendicants, pilgrims, &c. This train will travel at a low rate of speed and will be available for fourth class passengers only, who will be carried at reduced fares.

—Jairaz Ramdass & Co.'s liabilities are 9 lacs, assets 7.

—*Indian Daily News* ; Datun .—"At Banapore, where I put up last night, and which is only eight miles from Midnapore, and has comparatively enjoyed immunity, I heard that more than half the population of the adjacent villages has either died or disappeared At Datun, where I have put up this night, the corpses of paupers are lying by the way side out of the town, and are being devoured by dogs, vultures, and jackals. I met inside of it hideous spectres of famine-stricken wretches, not yet dead, almost every step. From an opening in my room I see on the other side of the diggee close by, about a thousand paupers, among whom a Government official is distributing rice, 1½ pooah to each adult, and 3 chittacks to each child. Cooked rice is also being given in a house close by. Yet the door of my temporary abode is blocked up by a number of hungry and half-dead persons. I talked with two very respectable Bengalis, one of them about 60 years old. The latter assured me he had seen Hindoos devouring the corpse of a Mahomedan pauper and starving persons greedily devouring human excretions."

— *Daily Telegraph*; Prayer :—"There never was a place in which the triumph of orthodoxy over heterodoxy has been celebrated with such vigour as at Prague. In the pictures at the churches, in the tablets on the street walls, in the statues with which the town is crowded, heresy is always depicted as getting the worst of the conflict. In the guise of a dragoon, or a serpent, or a fiend, the Hussite heresy is always being stamped out and trampled under foot by some champion of orthodox doctrine. Every king and magnate in Bohemia must have played the part of St. George, The effect is curious, if you read at every turn some enthusiastic record of how the true faith triumphed over its enemies, and how heresy was finally extirpated; and then, by the mere presence of the Prussian sentries, have your attention called to the fact that, centuries after heresy had been supposed to be put down, the most devout and orthodox city of Prague should be in the possession of a great heretical Protestant Power, which has established its greatness upon the ruins of the Catholic and Apostolic Empire of Austria."

—Waited upon by the delegates of the Philadelphia Convention, President Johnson said "that his race was almost run ; that he had nothing more to gain, for he had mounted to the top of the ladder of preferment under American institutions. If he wished authority or desired to perpetuate his power, it would have been easy for him to hold and wield that placed in his hands by the Freedmen's Bureau Bill. With the army it placed at his discretion, he could have remained at the capital of the nation, and with 50 or 60 million dollars of appropriations at his disposal, with the machinery to be worked by his own hands, with his satraps and dependents in every town and village, and with the Civil Rights Bill following as an auxiliary, in connexion with the other appliances of the Government, he could have proclaimed himself Dictator. But he desired to place all power in the hands of the people, and upon them he relied. He disregarded the taunts and jeers of Congress, and of a subsidized calumniating press."

—*Times of India* :—"Why, we ask, should not our sepoys be sent to the colonies, and to England? The idea that they would not be able to do duty in such climates is simply absurd. They would be better able to perform their work in Great Britain than English soldiers can in India. If the 'feeble Bengali,' or Brahmin sepoy declines the passage of the 'Kalee Pawnee' there are Sikhs, Rajpoots, Bheels, Mussulmans and others in abundance, ready to go anywhere, and attempt anything, when accompanied by their own officers, and not by temporary nominees from the staff corps. We believe few things would more contribute to the stability of our rule than to have Indian regiments constantly returning to this country after a sojourn in different parts of the British Empire."

—Eight ships sailed from Quebec for England, Nov. 21, 1865, and were all lost in a gale. Out of 160 men there was but one survivor, Capt. Casey. The following is from his account :—"When we again ascended to the maintop we found all our provisions washed overboard, with the exception of eight biscuits, which were divided between us, and made to last until the 25th,—that being the last day that we tasted food of any description. Between the 25th of December and the 13th of January, I saw my seven companions in misery starved to death with hunger by my side. The last one that died lived eighteen days without food of any description, ten days more had I to remain by myself in that awful position, until I was ultimately taken off the wreck on the 23rd of January by the barque *Ida Elizabeth*, after remaining there 33 days, 28 of which I never tasted food. I was taken to the Helder, in Holland, where I remained in hospital 18 weeks, suffering amputation of some of my fingers and toes, which incapacitates me from returning to sea."

—*Bombay Saturday Review*:—"We hear that Colonel Pelly arrived at Muscat on the 10th of September, and having under the instructions of his Government recognized the parricide Sultan, left for Bushire just before Syud Toorkay arrived. Colonel Pelly's despatches to his Government no doubt report how pleasantly this piece of sin and cowardice had been accomplished, little weeting the Nemesis Heaven had in store for his Government. Colonel Pelly left Bombay in a Ship of War, the representative of the Majesty and Power of Great Britain, to formally recognise the parricide Sultan. At about the same time Syud Toorkay must have left Bombay, with his 'forty thieves', in a 'bugla,' a craft as frail upon the sea as a lady's bandbox, and which sinks like a bandbox if but a bodkin pierces it, or a wave tumbles into it and he sails into Muscat, just late enough to give Colonel Pelly time to consummate the wickedness and folly of his Government, and early enough to point with irony the judgment of Heaven in upsetting a rule founded on iniquity."

TUESDAY,—October 9.

—The *Indu-Prakash* denounces 'the missionaries' in very fierce terms. The Calcutta Missionary Conference protested against a grant made to an Anglo-Vernacular School in a place where there was a Mission School, the latter also receiving a grant-in-aid. They regarded the Native school as having been originated in opposition to the Mission School, and, as likely, with Government aid, to be prejudicial to it. Their protest was disallowed, it being thought that they had misapprehended the facts of the case. The article of the *Indu-Prakash* concludes as follows :—'Their means are not truth and reason, but force and intrigue. In the present case at every sentence and line of the Missionaries' letter will be found evidence of their fierce animosity to those who are not Christians—their intolerance—their bigotry—their continued efforts to get converts of any sort and on any terms. But we need not waste more time, for the illogic and intolerance exhibited by the Missionaries are exposed by the Lieutenant Governor of Bengal with an accuracy of reasoning, a copiousness of detail and a vigour of style which *we can scarcely hope to equal, much less to surpass.*"

We italicize these last words. There is nothing in the correspondence, on either side, to justify the language used.

—We learn from the same that Government

have formally recognized the adopted son of the late Rajah, as Rajah of Kolhapoor.

—The *Sussex Express*, giving an account of the funeral of the Rev. Dr. Neale, says :—"There were priests in all the profusion of clerical garniture, in black and in white, in silk and in lawn, in quaint head gear of Oxford and of Cambridge. There were sisters in dresses of sackcloth, of bombazine, and of linsey : some with hoods of white, of black, and of blue and white, and all with chains and keys and crosses. There were lots of little boys in white surplices, and a troop of little orphans, looking clean, healthy, and happy. Then there were members of the church in ordinary black, and ladies in sombre mourning dresses, friends and relations of the deceased. The crowd of persons assembled in the streets behaved with respectful silence as the cortege passed by, though many were the wonderings at the vestments and paraphernalia used. The coffin was carried in a frame made for the occasion, preceded by a cross bearer. The coffin was covered with a pall of blue cloth, with a cross of crimson and yellow embroidery, and on this cloth was placed a profusion of choice flowers and bunches of grapes ! The sisters and children carried baskets of flowers and immortelles. The cortege was met at the Church by the Rev. Mr. Haskoll, and then commenced the service for the burial of the dead, the whole, excepting the lessons, being chanted by the full choir. In the church the coffin was placed directly in front of the altar, and at the foot of it knelt a priest cross in hand The priests ranged themselves inside the altar rails, and the sisters and mourners on either side of the central aisle. Every part of the church was densely crowded, the musical intonation of the service completely rivelting the attention of the congregation."

—The following is from London, Sept. 10, telegraphed via Galle :—Extensive Fenian preparations have been made for another invasion of Canada.

Prussia announces her determination to annex Honover.

The French are evacuating Mexico.

The Prussian Parliament has passed the Indemnity Bills.

Earl Stanhope succeeds Earl Cowley as Ambassador at Paris.

The German Parliament is to meet at Berlin in two months.

—The Pilot Service is to be reorganized as follows :—"For the present the service is to consist of sixteen pilots, and three probationers, the number of whom may be augmented as the trade of the port increases. The Board is to provide schooners of 100 tons each similar to the Liverpool Pilot schooners, with such alterations as may be necessary on account of the climate ; and the crew of each will consist of a master, a serang, and fourteen lascars, with six pilots and a probationer attached. These schooners will have their allotted stations, and will furnish pilots to all inward bound vessels, and take off pilots from those leaving the port. Two of the pilot schooners will be on duty at a time at the entrance to the harbour, and the third will be kept in reserve in the harbour, and relieve the others when necessary."

WEDNESDAY,—October 10.

—*Times of India* on Muscat affairs :—"These Belooch mercenaries have for generations been to the Imaums of Muscat what the Swiss guards and other janissaries have been to the despotic monarchs of Europe. Their having declared in favour of Syud Thoorkee, is by far the most decisive circumstance in his favour that has occurred, and we quite expct to hear that he has been installed as Imam, instead of Syud Sulim, the parricide, who has just received our Brittanic salute. We cannot conceive of our Resident making any attempt to back up Sulim's failing power ; as to the power spent in saluting him the Government of India must answer for that and, if needs be, provide a fresh charge wherewith to honour the rising star of Thoorkee."

—The same, Calcutta, Oct. 7 :—"The Bishop of Calcutta, in returning from his educational tour in Assam, stayed at Kooshteah to consecrate a cemetery, but in stepping ashore from the *Koel* he fell into the water and was drowned."

—*Moniteur* :—"The agitation which has arisen in the island of Crete is spreading in the Archipelago and in the Hellenic kingdom. Committees of assistance are being organised in Corfu, Athens, Hermopolis, Syra, Chalcis, and our port. The Candiotes have just sent a deputation to their countryman, General Kalergi, begging him to take the command of the militia. All the Greek papers favour the movement ; and although up to the 14th of this month no blood had been shed, it must be admitted that the situation is not without gravity. In the western part of the island the Christians have entrenched themselves at Therissos, and number in their ranks the tribe of the Sphakiotes, whose mountains are very difficult of access. The General Assembly, which met in the first place at Prosnero, is now at Aliakes. Ismail Pasha, at the head of a tolerably large number of troops, is encamped at Vyrsses, in the district of Epocoronos, and it is from that place he directs the movement in the centre of the island, while Saim Pasha, with his Egyptians, occupies Armenous, at the eastern extremity of Crete. The number of armed Christians is said to be 25,000, and it is thought that the Governor General disposes of about an equal number of soldiers. The island contains nearly 300,000 inhabitants, of whom only 45,000 are Mahommedans."

THURSDAY,—October 11.

—There was a meeting of the Agra District Conference of the Church Missionary Society, Sept. 10th, We learn from the *Southern Cross* that "the subjects debated were principally practical. Among others a proposal, emanating from Dr. Valentine, of Rajpootana, for the establishment, in the North-West Provinces, of a Medical Mission, including in the plan a school for the medical training of Christians, was discussed, and appeared to meet with general approval. Agra was considered a not unsuitable place for the location of such a school. A Sub-Committee was appointed to draw up a scale for the uniform payment of the Cathechists and Readers employed in the Mission, who were to be divided into various classes according t o their attainments, as determined by examination."

—The Asiatic Banking Corporation, head office (London), stopped on the 5th and sent directions to all its branches to do the same.

—*Times of India* :—"We have had sent us from Balasore a specimen of the rice supplied to the starving population, and which the *Hurkaru* thus describes :—

'A worm-eaten cake, looking as if it were composed of dust, chalk, and the sweeping of a rice gollah, a nauseating agglomeration of nastiness which calls up visions of cholera, and an extremity which renders a man utterly reckless as to what he eats providing he eats something. It looks like rice, coarse at the beginning, rained into a pulp, then sun-dried and sun-baked, then rewashed out, re-sun-dried and re-sun-baked until all semblance of its original quality has been lost, and from an article of food it has been converted into cholera, visible and solidified for convenience of administration'.

"This description is a strictly true one, as can be seen by any one who will inspect the sample at our office."

—The same ; Bhosawal :—"On my passing through by a midnight train lately with a friend, we entered the waiting room as we had half an hour to spare. We called for tea but no tea was ready, although there was brandy and beer enough to annihilate twenty men. A dozen times we demanded one cup of tea, and were as often answered 'coming ;' but it never came, for after sitting half an hour, the train bell rang, and we had to go off without it. Now I am one of those who hold a cup of tea to be more refreshing at any time, and more acceptable, than either brandy and beer to the great majority of travellers, and that where there is a waiting and refreshment room, it ought to be upon the table ready on the arrival and departure of every train. When tea is not upon the table of a refreshment room, it is no refreshment room at all, but simply another drinking shop, and of these it is already admitted there are too many in Bhosawul."

—The same ; Calcutta :—"A lecture was given by the leader of the Bramho community—Baboo Keseub Chunder Sen, on 'Great men.' This lecture was given at the Town Hall, and attracted a large audience both of natives and Europeans. The Baboo seems to have been reading Emerson and Carlyle, and has reproduced some portion of both, and shows a tendency to hero-worship. He, however, almost confines his worship to theological or religious heroes, and considers Jesus Christ the prince of them. And yet while he acknowledges his almost infinite superiority over all others, he does not seem to accept his doctrine, except under revision of his own superior judgment ; perhaps under the impression that he himself is one of the prophets. We may expect much of error, and perhaps not a little of presumption, amongst these gladiators."

—Jetha Laljee's liabities 6 lacs, assets, 3½.

—*Indian Daily News*.—Balasore. "During the week ending the 15th September, the number of deaths was 894, and the number relieved 212,479, of which number 183,755 were physically incapable of work. The amount expended in money and in grain during the week was Rs. 1,680-10, and maunds 1,925. The number of deaths during the week ending the 1st September was 724, and the number relieved 202,204. These figures, more especially with regard to the number of deaths, certainly show a very decided increase from the 1st to the 15th September."

—The same :—"A traveller coming from Pooree, informed me that but for Government, the whole country would be depopulated. He mentioned the places which are wholly without inhabitants. Both blessed the *sircar* as the saviour of the country, acknowledging at the same time that there had been *great* delay in beginning the work of relief. They were very grateful for what had been done, and what is being done. One of them said he knew no other god but the *sircar*, who was the visible god of the people. Making every allowance for native exaggeration, I believe that a *great* deal of good has been done by the Government."

—*Madras Times* :—"On the 24th ultimo, Mr. Wedderburn informed the Government by Telegraph, that the famine work funds were nearly exhausted, and that more funds were urgently required in the Alur talook. The Government accordingly sanctioned a further sum of 25,000 rupees."

FRIDAY,—October 12.

—The English Mail of the 18th ultimo, arrived yesterday morning. Heads of intelligence : The French Government has issued a circular on the state of Europe very pacific in its tone.

The convention between France and Italy for the evacuation of Rome by the French troops took effect on the 15th September. It is understood that the evacuation will be completed on the 9th December.

A shock of earthquake has been felt in France.

The Austrian and Italian plenipotentiaries have agreed upon all points except the debt question. It is believed that the private property of the deposed Italian princes will be restored to them.

Count Bismarck and the Prussian Chamber of Deputies are again at issue on a financial question.

Great preparations are being made for the triumphal entry of the troops into Berlin on Sept. 20th and 21st.

The negociations between the Austrian Government and the Hungarians are said to have resulted in a compromise

The state of Turkey is becoming critical. Besides the insurrection in Candia, another has broken out in Epirus, and a rising in the Lebanon is also reported.

President Johnson has been making a tour through the Western States. He has been generally well received, but at some places there have been insulting demonstrations. The Radicals have carried the elections in Vermont and Maine.

The Paraguayans have defeated the Brazilians and their allies with great loss.

The English crops are not very promising.

—*Overland. Mail* :—"A good deal of discussion having taken place with reference to a recent discourse of Archbishop Manning on the temporal power of the Pope, the Archbishop has written to a contemporary to state that his argument was as follows :—"1. That the supreme spiritual office of the head of the church requires for its free and full exercise the perfect independence of his person. 2. That the independence of his person cannot be secured without exemption from all temporal superiors. 3. That this exemption requires a sphere of its own. 4. That the providence of God has actually so exempted the head of His church from temporal powers, and has actually given to him, as the sphere of his independence, the city of Rome and its provinces, which belong to him by the sacredness of every right and title."

"On the authority of the *Church and State Review* and of the *Church Times* we learn that Mr. Lyne, better known as Father Ignatius, is about to remove the head-quarters of his monastery to London, the Bishop of London, and the Archbishop of Canterbury having given their approval to his organization upon his undertaking to make certain concessions, the chief of which appears to be that the monks are to abandon the title of Benedictines, and are not to wear their distinctive garb in public. The Bishop of London has signified his readiness to admit Mr. Lyne to priest's orders, and it is stated that for the present he will officiate as curate under the Low Church vicar of Margate, who has accepted him on the Primate's recommendation."

"A gift of 20,000*l.* has been promised by a lady to Mr. C. H. Spurgeon to found an orphanage in connection with the Metropolitan Tabernacle. Other works are in contemplation in connection with this place of worship. The sale of the Park Street Chapel will place funds at command, which it is proposed to employ in the erection of large schools, and the establishment of a middle-class grammar school has been suggested. The ground for the erection of some almshouses has been secured opposite the Elephant and Castle Railway Station, and building thereon will be shortly commenced."

"A detailed account is given in the papers of the speech which the Hanoverian deputies addressed to the King of Prussia, beseeching him to spare Hanover, and of the King's obdurate reply. Nothing could be much more humble, more supplicatory, than the language wherewith the conqueror was appealed to, or more determined and unqualified than the rejection of their prayers. 'It is not so much,' said the Hanoverian spokesmen, 'to your Majesty's political sagacity that we appeal, as to the justice and clemency to which your heart is naturally inclined. It cannot be agreeable to yeur Majesty to dethrone a prince whose dynasty has been connected with the country for nearly a thousand years, and who equally wears his crown, by the grace of God—to dethrone him, simply because taking a different view of the Federal law, up to that time valid, to the view entertained by your Majesty's advisers, he considered himself legally prevented from unhesitatingly adopting your Majesty's German policy, and thus, by an unfortunate concatenation of circumstances, was ultimately forced to employ his army against your Majesty's troops, whom they had previously never opposed, but by whose side they had often victoriously fought in joyful brotherhood of arms.' And thus suing for forgiveness they reminded the King that their sovereign was nearly related to his Majesty's illustrious house. But the Prussian policy was fixed. The King's Government could not be diverted from its purpose. It might be a painful necessity, but still it was a necessity to annex Hanover, to keep it from doing any further mischief. The King declared that he had been forced into a righteous war, and that the Almighty had been upon his side. 'The results,' he said, 'that have signalised the contest of two mighty States for existence, undreamt of previously by me in such extent, and unexampled for rapidity in history—are a visible interposition of Providence, without which even the best disciplined army could not have gained such triumphs.' Some might think that this was an additional reason for displaying mercy and elemency in the hour of conquest ; but the Prussian monarch seems to have thought it incumbent upon him to testify his gratitude to the ALMIGHTY by swallowing up all who have offended him. 'The most careful consideration,' he said in conclusion, 'which has been painful because of my relationship to the House of Hanover, imposes annexation upon me as a duty. I owe it to my country to compensate it for the immense sacrifice it has made, and therefore, I am bound to render impossible in the future any recurrence of danger from the hostile attitude of Hanover.' Upon which the Hanoverian spokesman said that there was nothing left for their country and their KING but to bow in hopeless resignation to the decrees of the ALMIGHTY. And so ended a scene of painful dramatic interest, such as modern history but rarely evolves."

—*Bombay Gazette*, on Native States :—"When a throne lapses, and there is no rightful heir, the assumption of the province by the British Government appeared to be an unmixed good. Who is injured thereby ? Not the heir to the Crown, for there is none ; not the people, for they are benefitted enormously by the change from a lawless, despotic, and irrational government, to a most kind and civilised one. Some months since, in writing on the subject of Native States, we said that we considered them as necessary evils, necessary simply because they existed, and no feasible mode of getting rid of them presented itself. Now if Mulhar Rao should die before the Guicowar, there will, we believe, be simply no direct heir to the sovereignty of Baroda. In such a juncture as this, it becomes a question of some intricacy ; what should be done about Baroda."

—Sir John P. Willoughby, Chief Secretary and member of Council in Bombay about 1850, died last month in London.

—The Atlantic cable company are earning profits at the rate of £900,000 a year !

—Deaths last week, 235.

TELEGRAPHIC NEWS.

London, Sept. 29th.—The Prussian Chambers have been prorogued to the 12th November next in order to enable the Government to prepare further Bills to be submitted to the Chambers.

The *Moniteur* of this morning states that the insurrection in Candia has not progressed and that a Turkish Commission which had arrived had produced a favourable impression on the insurgents.

October 1st.—The leading London journals have published articles on the recent Court Martial held on Captain Jervis at Simla, in which they unanimously condemn the result of the trial, especially the refusal of Sir William Mansfield to act upon the recommendation to mercy appended by the Court to the sentence of dismissal from the service, and hope that the Home Government will reverse the confirmation of the sentence.

The *Times* of to-day publishes an article on the Indian Famine, which approves the resolution of the deputation recently announced to have waited on the Lord Mayor to discuss the advisability of raising public subscriptions in England for the relief of the sufferers. It concludes by strongly urging that prompt measures should be taken by Government for the irrigation of Land in India.

General Garibaldi has left Florence for the Island of Caprera. The Italian Volunteers who served in the late war with Austria have been disbanded.

Oct. 2nd.—It is reported that Sir Bartle Frere will succeed Sir John Willoughby in the Indian Council, and that Sir Robert Montgomery will replace Sir Bartle Frere as Governor of Bombay.

Latest advices from America state that the trial of Jefferson Davis is indefinitely postponed.

Disastrous innundations have occurred in different parts of France, but are now subsiding.

The Revenue Returns for the quarter ending Sept. 30 show a net increase of £733,706.

The ship *Defiant* has been burnt at sea.

Oct. 3rd.—The King of Hanover has protested against the annexation of his Kingdom to Prussia. The Austrian Government have taken into consideration a political scheme adopted by a committee of the Hungarian Diet for regulating the affairs of the Austrian provinces in common.

Oct. 4th.—The treaty of peace between Austria and Italy has now been signed by the representatives of those powers. Another battle has been fought in Candia between the insurgents and the Turkish troops. The *Times* of to-day publishes an article recommending the appointment of a mixed commission to settle the laws of neutrality. The new submarine line of telegraph between England and the Continent, constructed for Reuter's Telegram Company, has been completed.

Oct. 5th.—The King of Greece, in replying to a representation made to him by the Emperor Napoleon, has declared his intention to remain neutral in the insurrection in Candia.

Telegraphic advices from New York state that the United States debt was reduced dlrs. 15,000,000 during September last.

Oct. 6th.—Latest advices from America by telegraph state that the Emperor Maximilian has declared that he will never abandon Mexico. It is asserted that General Grant and Mr. Stanton urge President Johnson to accept the Bill for the amendment of the Constitution. The *New York Herald* and *Times* have published articles in which they advocate the adoption of the Bill. Mr. Seward has now recovered from his recent illness.

DON MANUEL MATAMOROS.

IT is with sincere regret we announce to our readers the death of Don Manuel Matamoros, which took place July 31st at Lausanne. This severe loss to his family, his many friends in different countries, and to the Church of Christ, will be deeply felt by all who sympathise with the cause of the Gospel in Spain, to which he devoted his life. He has indeed joined "the noble army of martyrs," for the effects of his imprisonment brought him to an early grave. May this "corn of wheat" not have "fallen to the ground" in vain, but in death, as in life, "bring forth much fruit," to be gathered hereafter into the heavenly garner.

The malady, contracted in prison, which undermined the health of our Spanish brother, reappeared at intervals ; and a severe attack at Lausanne, in the spring of 1865, obliged him to spend the following winter in the south of France. This interruption to his studies for the ministry, though deplored by him at the time proved to have been ordered by God for his own good, and the advancement of the cause he had so much at heart. Not only did it lead to the establishment at Pau of institutions for the education of young Spanish girls and boys, by the Christian liberality of two ladies (one English, and the other American), but gave Matamoros, besides, the gratification of welcoming some evangelists from his native city, who came to study the word of God more perfectly under the direction of Protestant pastors in that place, and also the happiness of seeing once again his beloved mother—a taste of home and country most refreshing to the exile's heart.

On the 9th of last May he returned to Lausanne, wearied by the long journey, apparently somewhat improved in health. He was joyfully received by the friends who so loved and appre-

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ciated him there, and spent the first fortnight in the family of the esteemed Pastor B——, where he was cherished as a son.

On the 23rd of May he pleaded the cause of Spanish evangelisation before the synod of the Free Church at Morges, an account of which has already appeared in "CHRISTIAN WORK." He occupied himself much with his young countrymen studying at Lausanne, and held meetings with them for prayer and reading the Scriptures, which were reported as most interesting and edifying, by the maternal friend of these youths, Madame B——, who was the only other person admitted. She left Lausanne about this time for a few weeks; and when on her return, the 18th of June, she saw Matamoros, the change in his appearance painfully struck her. Letters she had received from him during her absence were somewhat depressed in tone, but this she had merely attributed to many causes of care and vexation weighing on his mind, and she was little prepared for the alteration which had taken place in so short a time. He was suffering from great prostration of strength, accompanied by fever, and so rapidly did this increase that by the 11th of July the doctors had given up all hope of his recovery.

An English gentleman, then at Lausanne, who has ever been his faithful friend, communicated to Matamoros that death was probably very near. The tidings surprised and at first distressed him. "The doctors think I must soon die," he wrote next day; "the college at Pau unopened—so many other things unfinished—but God will surely bless His own work and realise our dearest wishes; there is no one indispensable to Him, not even those servants who would so gladly shed for Him their hearts' blood."

This feeling was not for his own, but for his works' sake. "To me to live is Christ, and to die is gain," he remarked to one who watched over him in his sickness with a mother's love; and no one ever appropriated these words with greater truth. Soon he had entirely accepted the decree of Him to whom belong the issues of death. On the 23rd of June he wrote again:—"When I first heard I must die I wished to live, but now I desire nothing but the perfect accomplishment of God's holy will. The last few days I have been much taken up with matters relating to the work, but that I have now resigned into the hands of Him who entrusted it to me. He will know best what use to make of His own instruments."

His sufferings were intense, from pain, weakness, and oppression. Latterly he could not lie down day nor night, and only obtained occasional short snatches of sleep. Everything skill or affection could suggest was tried to give him relief, and no one could possibly have received more care or attention. A Swiss lady gave up to him her house and grounds in the environs of Lausanne, when the doctors recommended a more airy, quiet situation than the Hotel Gibbon. His generous American friend provided for all his wants, and was with him from first to last. His faithful English brother was a great solace during some weeks he was enabled to spend near his dying bed; four of the Spanish students alternately watched and waited on him; Don Antonio Carrasco arrived, to his exceeding joy, and shared with them their labour of love as the end drew on; while Pastor B——and his excellent wife continued their most loving valuable attentions to his body and soul. Matamoros truly realised the promise to those who leave home, country, and kindred for the sake of Christ and His Gospel. All was richly made up to him "with persecutions," and in "the world to come" he now enjoys "eternal life."

In sickness, as in health, his one idea was to glorify God, and to lead his countrymen to Christ. As long as he could bear the movement of a carriage, he was driven daily to La Borde, the residence of Pastor B——, which had become to him a home. On the 19th of July, he was too weak to alight, and knew that it would be his last visit; and towards evening he felt so much worse, that he thought his end was very near, and desired all the young Spaniards might be sent for. Matamoros then addressed them, in words never to be forgotten, of tender and solemn exhortation; after which he prayed for them most fervently, and then begged them to sing his favourite hymn, "Heaven is the better country," &c. ("El cielo es del alma la patria mejor"). Those present described it as a most affecting scene, and he himself declared he seemed already listening to the harmony of heaven.

After this he unexpectedly rallied, only, however, for a time. His sufferings increased, but as he remarked, "On the journy from earth to to God it is well to pass by Golgotha." His mind was kept in perfect peace, and the angels were soon sent to carry him to his Father's house. He wrote a few days before: "My dear Saviour is awaiting me; He becomes to me every moment more and more my Friend, my Love, the centre of all my aspirations!" Does it not remind us of the first martyr? And soon after this, like Stephen, he "fell asleep!"

On the 31st of July, the young Spaniards were again assembled round him, for his last hour was come. They sung a Spanish and a French hymn, in which he tried to join with his dying voice, and then in faint, broken accents their friend and brother implored them "to keep close to Christ—very close—and never to lose sight of Eternity."

From that time Matamoros became unconscious, excepting when roused for a moment by the welcome voice of his dearest earthly friend, Madame B——; they exchanged a few words, and he then sank into his last sleep; but those who were watching, in breathless silence, his weary worn countenance, were aware, by a holy calm which overspread his features, of the moment when he exchanged earth for heaven, and entered into his eternal rest. Madame B—— closed his eyes, "those eyes," as she writes, "which were never more to animate others by their fire and goodness;" and which amid all his trials and sufferings had ever reflected the "deep calm joy and sunshine of his soul."

Thus died Manuel Matamoros at the early age of thirty two, a martyr to the cause of Christ; beloved and honoured by all who really knew him. His funeral was numerously attended, and one of the most distinguished ministers of the Swiss Church bore testimony to the faith and Christian devotedness of our departed brother over his grave. "The aim of his life, and zeal for the kingdom of God, might," said Pastor B——, "be expressed in the words of Scripture, Acts xx. 24, and 2 Tim. iv. 5—8; the feelings of his mind during the last days of fluctuation between life and death, by Phil. xx. 24; and his end by Titus ii. 13, and iii. 4—7." He also gave a rapid sketch of the chief events in the life of Matamoros, which we reserve for a future occasion. "I die, and God will surely visit you," said Joseph. "Moses my servant is dead, now therefore arise, go over this Jordan," said the Lord to Israel of old. May the work left unfinished by Matamoros be vigorously carried on by others, and may we in this country be stirred up to take part with our Swiss brethren in their noble efforts to prepare future evangelists for Spain.—*Christian Work, Sept.* 1, 1866.

DOMESTIC OCCURRENCES.

BIRTHS.

DIXON—October 10th, at the Mission House, Surat, the wife of the Rev. W. Dixon, A. M., of a son.

DEATHS.

TRESTRAIL—October 1st, at Mandavie, John Wallace, the beloved infant twin son of Dr. and Mrs. Trestrail, aged 13½ months.

TRESTRAIL—Oct. 4th, at Mandavie, Constance Annie, the beloved twin daughter of Dr. and Mrs. Trestrail, aged 13½ months.

DEMELLO—October 7th, at Poona, Joseph Francis Leopoldo de Mello, aged 20 the only and beloved son of Mr. J. M. de Mello, Music Master.

EDINTON—October 9th, at Bombay, Mr. R. S. Edinton, Engineer, G. I. P. Railway, aged 35 years.

NIVEN—Sept. 12th, at the residence of her father, No. 7, Longford Terrace, Monkstown, Co. Dublin, Isabella, the wife of William Niven, Esq., M.D., Bombay Medical Service.

PRYER—October 9th, at Albion Place, Byculla, the beloved and only son of C. Pryer, aged one month and 9 days.

Advertisements.

ENGLISH PERIODICALS.

The following periodicals are received by Overland Mail from England by the Bombay Tract and Book Society. Orders for 1867 should be sent to the Secretary, in time to be sent home by the Mail of November 14th. It should be observed that the rates for Indian Postage have been enhanced since May last. When two or more periodicals are sent to one address there is a saving in the total postage. Present subscribers, wishing to discontinue, are requested to give notice accordingly.

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Sunday Magazine	4	12	1	8
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Union Magazine	1	0	0	12
Tract Magazine	0	12	0	12
Child's Companion	0	12	0	12
British Messenger	0	12	0	12
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